



# The Problems Of Jewish Christians In The Johannine Community (Serie Theologia)

*Celestino G. Lingad Jr.*

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A perspective reader is struck by the harsh language of the dispute in John's Gospel as well as Jesus' attitude even towards the Jews who supposedly believed in him (see John 2:23; 8:31, 44). Almost from the outset, the Johannine Jesus speaks about the Jews who were seeking all the more to kill him (5:18; cf. 7:1, 25; 11:53). Indeed, only in the Fourth Gospel does Jesus ever ask his interlocutors: Why do you seek to kill me? and this not once repeatedly (7:19; 8:37, 40).

Was this hostility really between Jesus and his contemporary Jews alone or is there another way of making sense of the Gospel data? Read autobiographically, as a two-level drama the Gospel describes the going-on in Jesus' life, which serves as a window for us to see what John and his Community were going through toward the end of the first century A.D.

This work attempts, firstly, to determine who the opponents involved were, and, secondly, their possible problem areas with or within the Johannine Community, as reflected in the Fourth Gospel. To this end selected passages in John 2, 3, 6, 7, and 8 are analyzed to highlight possible answers.

The main difficulty seems to stem from the Christological stance of the parties involved. In contrast to the opponents' low Christology (in the Gospel) and the secessionists' ultra-light Christology (in the Epistles) Johannine high Christology sees Jesus, son of Joseph from Nazareth (John 1:45) as The Messiah, the Son of God (20:31), i.e., divine in the univocal sense.

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